

The Anti-Slavery Bugle.

MARIUS H. ROBINSON, Editor.

"NO UNION WITH SLAVEHOLDERS."

ANN PEARSON, Publishing Agent.

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SALEM, COLUMBIANA COUNTY, OHIO, SATURDAY, SEPTEMBER 17, 1853.

WHOLE NO. 45.

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ANTI-SLAVERY BUGLE.

WHOLE WORLD'S TEMPERANCE CONVENTION.

We give an abridged report of this most important convention from the Tribune:

Letters were read, in which NEAL DOW, writes:

* * * * I see neither the wisdom or expediency of excluding women from Temperance Conventions; their earnest, equal and powerful co-operation I earnestly desire.

Truly yours, NEAL DOW.

S. P. CHASE writes: * * * * The great cause which the Convention assembles to promote has all my sympathies; and certainly, in the advancement of that cause, I would admit no distinction which would exclude from active participation in labor and counsels for its promotion, any of those whom God has gifted with intelligence, humanity, and disposition to share them, and who are, perhaps above others, interested in their results.

In great haste, yours truly, S. P. CHASE.

JAMES RUSSEL LOWELL writes:

MY DEAR SIR: It will be out of my power to attend the World's Convention. I can only declare that I sympathize heartily with any movement that shall promote Temperance, or shall elevate man or woman socially or morally. The time must be left to the care of individual experience.

Yours truly, J. R. LOWELL.

The following extract from a letter received from JAMES HAUGHTON, of Dublin, was read to the Convention:

In regard to the Temperance Convention, I find myself in entire agreement with you, and I wish I could send you over a body of Irish sympathizers. * * * * There is one well-known female advocate of Teetotallism in Ireland, Mrs. Carlisle, now an aged lady of over 70 years; I should say she has labored long and well, and I never heard that she was considered out of her sphere when addressing public assemblies. I have heard her frequently; but she is known better in England than in Ireland. Several years ago, in London, I heard two women soldiers' wives, who I think, acceptably address a large public meeting on Temperance. * * * * I am not able to send you any expression of feeling on this subject, from Temperance Societies in this country, partly because the subject has not come before them, and partly because we have few organized associations.

God has planted deep in the human soul those social ties that bind us to life. We are richer and better for the ties between parent and child, brother and sister, husband and wife. I would say to the man who goes to the wine cup, or places himself before temptation would be in the way—and I believe that all women and children would coincide with me—that he should not sustain the relation of husband and father; that others should have their infants in life blighted by the acts of the drunkard. * * * * I am not able to send you any expression of feeling on this subject, from Temperance Societies in this country, partly because the subject has not come before them, and partly because we have few organized associations.

The wealthy classes in society take little part in the movement, so that our operations consist chiefly in addressing small bodies, who are associated in what we call "Benefit and Morality Societies," composed of workmen. Many of these societies compose the Convention.

Yours truly, JAMES HAUGHTON.

HORACE MANN writes:

WEST NEWTON, May 21, 1853.

DEAR SIR: I have read the full debate, as reported, of your meeting, and I assure you, my sympathies are with you.

* * * * I have a strong impulse to accept your invitation, and should do so at once, were I sure I could command the requisite time. * * * * Yours truly, HORACE MANN.

THE PRESIDENT next introduced MRS. MARY JACKSON, of Wakefield, England, a speaker in the Temperance meetings in England for over twenty years, and delegated by five Temperance Societies to attend the Convention, among them the Preston Total Abstinence Society, the oldest in England.

MRS. JACKSON said: The principle of true sobriety, embodied in that of entire abstinence from intoxicating drinks, was one that she dearly loved, and it stood in her estimation second to none save that which is necessary to renew the soul and body for the sinner for Heaven. When she had first entered the field, she had met with much opposition from certain quarters. She recalled with some regret of a Spanish Tory Editor in the neighborhood who resided to hold her up to ridicule before the public. He had even gone so far as to fix a handle to her name, by calling her "Reverend Mary." He seemed to have forgotten that Woman should be a helpmate to him. She supposed that the meaning of a helmate was simply a man in accordance with the dignity of man with woman, and baby tears crossing each other down its face, gushing up from its little heart-fountain, struggling each for the mastery. If God would only take her to Heaven now, she would become one of the happiest of angel cherubs; but the fevered effect of the wine-cup delirium descends through her face, and the angels will weep over her own tears and will pluck out the smiles, while she is yet told that the wine-cup will wipe out those tears, telling her that the shame that caused them will lie deeper than the shame that caused them. They will lie deeper than any earthly shame in the sky, but you will never look upward. You may well bow your head, for your own talent is rolled up in the napkin of parental sin. God of justice, must there be every year thousands of such children born in our land? Here is another child, with baby smiles and baby tears crossing each other down its face, gushing up from its little heart-fountain, struggling each for the mastery. If God would only take her to Heaven now, she would become one of the happiest of angel cherubs; but the fevered effect of the wine-cup delirium descends through her face, and the angels will weep over her own tears and will pluck out the smiles, while she is yet told that the wine-cup will wipe out those tears, telling her that the shame that caused them will lie deeper than the shame that caused them. They will lie deeper than any earthly shame in the sky, but you will never look upward.

The Health and Memory of the man that choosed down the trees, that cleared the land, that ploughed the ground, that raised the corn, that fed the goose, that bore the quill, that made the pen, that wrote the pledge of total abstinence from all intoxicating drinks?" [Loud cheers.]

Mrs. C. P. NICHOLS—I cannot present to you woman's claim to the Maine Law more forcibly than by showing how it will restore the sweet harmonies of domestic life; it is because I believe that it takes this position. And I want to make any apology for doing it, but that was the greatest effort for human beings. Woman, who is herself not addicted to this vice, suffers more than any other, and it is to this point that I wish to direct your special attention. The laws of this country have bound her hand and foot, and given her up to the protection of her husband. They have committed her soul and body to the protection of the husband, and when he fails from imbecility, misjudgment, misfortune, or intemperance, she suffers. The mother cannot hold in her own hand the bread that she earns to feed her babes and children; even the clothes she wears can be taken by her husband to satisfy his inordinate appetites. If temperance did not invade our homes and temples, from over our heads; if it did not take from us clothing, our bread, our meat, our drink, our health, and our happiness; if it did not take our babes from our bosoms, I would not stand here. [Loud applause.] I feel that man cannot row so far, for a time succeed, but the labor is too herculean; his arm tires, his strength fails, and the frail boat is tossed to and fro by the rude waves, and finally sinks to the bottom. It seems to me that the great cause of humanity is very much in the position of a little child of whom I will state the following incident. A friend of mine was taking a journey in a stage coach, when she saw a man with an infant a few months old in his arms; his friend was exceedingly interested in the babe, and asked him if he could not carry it in his arms. He said, "Yes, I can." So he took the child in his arms, and the babe was carried in his arms for a long time, and the child grew fat, and became a man, and sinks into resembles a dragon. Norwalk tragedies, railroad disasters, are trifling occurrences compared with this; and I only wish to let you see it occupied, but expected to see the individual come down. He was still more surprised, however, when he addressed him, saying, "Come up, come up, it will take both of us to manage them, for they are a stiff-necked generation." So it was in the present case, the speaker thought, as he believed that all the efforts which could be brought to bear in moving their cause along would be required, as the people "were a stiff-necked race."

With reference to the law which had been spoken of in the resolutions she had not much to say, but its suggestion had reminded her of a Scotch anecdote which she had heard often before. A silly-minded man had once taken it into his head to station himself in the midst of the Church one Sunday morning. The Minister, in consequence of a speech of a foolish Tory Editor in the neighborhood who resided to hold her up to ridicule before the public. He had even gone so far as to fix a handle to her name, by calling her "Reverend Mary." He seemed to have forgotten that Woman should be a helpmate to him. She supposed that the meaning of a helmate was simply a man in accordance with the dignity of man with woman, and baby tears crossing each other down its face, gushing up from its little heart-fountain, struggling each for the mastery. If God would only take her to Heaven now, she would become one of the happiest of angel cherubs; but the fevered effect of the wine-cup delirium descends through her face, and the angels will weep over her own tears and will pluck out the smiles, while she is yet told that the wine-cup will wipe out those tears, telling her that the shame that caused them will lie deeper than the shame that caused them. They will lie deeper than any earthly shame in the sky, but you will never look upward.

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RICHARD D. GLAZIER of Michigan, next occupied the attention of the Convention. He adverted to the successful termination of the issue in Michigan, as to whether the law should preserve the rum-power or not, and in the course of his remarks spoke also of another bright feature in the statutes of that State, in the abolition of capital punishment. His remarks were listened to with much interest.

P. T. BARNUM said: Ladies and Gentlemen; I met a friend as I was coming here this evening, and he told me he thought I should find many issues here. Well, I think there are some. This is a whole world's Temperance Convention. If there are any here who do not belong to the world, why, let them leave. If there are any here who have never offend'd from the fact of intemperance, let them get up, and see if we don't have a turn for them. But I don't believe there are any persons here who have not so suffered. Then all who are here are justified in being here, and in taking part in these exercises. He then made some facetious remarks, in which he hit off himself in a happy manner, and set his audience in excellent humor. He then proceeded to analyze the vice of intemperance.

Mr. GREELEY dissented from Miss Stone's views of divorce.

EUSEPIUS BERNARD, of Chester Co., Va., arose and spoke briefly on the subject of intemperance, and its effects on the family.

He advised the fact of religious ladies being backward in taking a decisive stand for the Temperance movement, and by this fact became reverent to the truth. He was himself a deacon from a religious organization, and he would that it were in his power to state that all other similar bodies would follow in the footsteps of their great founder, that they might co-operate in a cause which had for its object

and they would have the bottles of colored liquors taken from the windows where they were placed to tempt in the poor victims of Intemperance.—

They would at least drive all the drinking to the back cellar, and, by doing so, many a subject of temptation would be saved from falling. He did not consider that the public will or inclination was always the proper basis for a law. A law should be based upon essential righteousness, and then it should challenge public sentiment to conformity thereto.

If we had laws formed in righteousness, there would be, in the existence of such laws, sufficient moral influence constantly exerted in bringing public sentiment into public action.

He proceeded to show the practicability of the Maine Law, and concluded by advising a determined effort to secure a majority in its favor at the next election.

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THE ANTI-SLAVERY BUGLE.

JERRY RESCUE CELEBRATION.

GERRIT SMITH has been invited to preside at this celebration. Here is his letter of acceptance. We copy from the *Curzon League*:

PETERBRO, Sept. 5, 1853.

W. L. Crandall, Thomas G. White, James Fuller, Eliza Filkins, Lydia P. Savage, Joseph Savage, J. W. Logan.

FELLOW-CITIZENS:—Your letter is this hour presented to me; and, this hour, I will give you my answer.

I had the honor to preside, at the first celebration of the Rescue of JERRY. The honor of presiding at the second should have been conferred on another. But I will not decide it. Life and health assured me, I shall be in Syracuse, the morning of the glorious First of October.

I do not forget, that the hands of persons charged with rescuing JERRY, are going on in the U. S. Consulate at Canandaigua, at the same time that we are celebrating his rescue;—and I do not forget, that I am expected to attend them. But I attended them in Albany, last winter; and I learned then, that I need not attend them again. The part assigned to me was to argue the unconstitutionality of the Fugitive Slave Act. I attempted to perform it;—but, to my surprise and grief, the Judge stopped me. I had no apprehension that a Jury would convict my client, were I allowed to characterize that infamous Act, in fitting terms, in their hearing. The same Judge is to preside in Canandaigua; and, as there is no other part in those trials, that I wish to take, or feel competent to take; and as the Judge would, doubtless, be as determined against my performing it in Albany, so is he against my performing it in Canandaigua, which was against my performing it in Albany, so is it unnecessary for me to go to Canandaigua.

There is no more ruinous error among men than their regarding as law, what is not law, and what is cannot possibly, by law, be. Not one of our times is so foolish and unwise, the Return of Jerry, as to commit to be so foolish and insane, as to recognize Slavery to be Law. The Rescue of JERRY taught a lesson in law never to be forgotten. It is a lesson far more important to create and maintain the true idea of law, and to inspire, and widen, and perpetuate respect for law, than all the judicial decisions which have been pronounced, and all the law-books which have been written, in the present age.

We are never to be mobocrats. We are always to be anarchist. We are, always, to be law-abiding, law-defending, and law-honoring men. To be such, we must, on occasions, trample upon human enactments. The Jerry affair was one of these occasions.

The mobocrats who crowded the streets of Syracuse on the First day of October, were plainly and unscrupulous mobocrats. They had read little in law books;—but they had read it much in their own hearts; and, in all that heart-law, they had never found one line for Slavery. Of conventional law they knew but little, because they knew but little of books. Of real law, they knew much, because they knew much of their own nature. Such were the men who deliver JERRY. They delivered him, in the name of true law, and in contempt and defiance of shan law. They foresaw that they would be stigmatized as mobocrats; but they knew that they were acting the part of loyal citizens, and that the mobocrats were the misguided ministers of Government, who were striving to plunge an innocent fellow-man into the pit of Slavery.

In truth there is no man who believes that Slavery can be ended by Law. All know that there is law, and no law;—and they know that there is no law for conspiring—law of all, for Slavery, which is the most guilty and horrid of all conspiracies. That Slavery can be legalized, is a big lie—the biggest of all big lies. The American People know, in their souls, that it is such; and, yet, they are continually acting it out. Congress acts out this lie in all its pro-slavery enactments. The President acts it out, in his enforcement of them. Whilst we shall be celebrating the Rescue of Jerry, Judge Hall will be administering this lie.

No man can be tested, otherwise than by bringing the test home to himself. Thus tested, how quick Judge Hall would sound the idea of a Law for Slavery. Come to his dwelling for the nefarious purpose of—upon the slave owners—upon the government—upon the churches—upon the parties, whig and democrat—or upon any association or organization where responsibility can be absorbed—and guilt can be dissipated by its indefinite distribution among all, and to nobody. Edward Beecher's doctrine of "organic sin," though repudiated by the lip, finds a practical and very general approval. Thus the people wrap it up, and hold on to the main props and pillars of slavery—defend, sustain, and extend it, and no body is guilty of the crime. Millions of slaves are held by the people of the country, but nobody holds them. Thousands of new-born infants are weekly kidnapped, but there are no pirates. Thousands of murders are committed, and by cruelties in ten thousand forms—by starvation—by the lash—by blood-hounds—by boar-knives, cudgels and revolvers, and no murderer is to be found in all the land, who is responsible for the slaughter of these innocents. But slaveholders pirates and murderers, there must be somewhere, because these crimes are committed daily and by wholesale. Who are they? Where are they?

We believe in an intelligent, living, tender conscience—in its next to Almighty power. We can make the conscience of the people or the ferocity of the slave-catchers, but, having recently felt the rigors of the Fugitive Slave Law here, there was a general fear of the officers, who bullied and browbeat any one who ventured to speak above his breath, exclaiming occasionally, "Gentlemen, you can have him for \$1,000! but we are U. S. officers; release us at once!" We felt ashamed of our country, and almost longed to be in Austria or Russia, where human rights are more respected.

Every member of the Whig and Democratic party who has sanctioned the Baltimore platforms, has authorized and sanctioned this Wilks-barre outrage—and is an accomplice with Judge McLean, Commissioner Ingraham, and hangman Albert.—These are but the agents he employs, and they perform but the duty prescribed by their principal. The church member, who sits in fellowship with slavery, is doing his utmost to stamp this piracy and robbery as divine. Thus does he blind the mind and paralyze the conscience of his brother;—thus does he commit blasphemy against God and piracy and murder against the millions of slaves. The supporter of the Pittsburgh platform, who leave to the states the subject of slavery and the condition of fugitives from service," does not escape responsibility, and would do well to look to his position. The act of an Ohio judge, week before last in Cincinnati, in sending three slaves back to their chains in spite of well established law and precedent, proves that he has committed the fugitive to no safer tribunal, than has the law of 1850, when it consigns him to the tender mercies of a U. S. Marshal and Commissioner. Every man in the nation, to whatever he belongs, is responsible for slave catching, till he says emphatically in word and deed—always and everywhere, NO SLAVERY.

The above suggestion is not received with favor. Some of the Southern journals stoutly protest. The Washington (Ky.) *Express* is surprised at this proposal to collect funds to erect a monument to Washington. They say, "we should see nothing in collecting funds, let them be his own while he lives. If anything remains at his death, let him dispose of it in the emancipation and colonization of one of his race."

It is worthy of note, that the contributions to the World's Fair at New York from the Southern States are exceedingly meagre. This cannot be attributed to any lack of inventive genius at the South; the cause must be looked for elsewhere.—*National Era*.

A CATHOLIC VIEW OF SLAVERY.

RICHMOND, July 14, 1853.
P. DODDSON, Esq.: Please answer the following questions: 1st. Can a Catholic be a slaveholder?

2d. Can he receive the sacraments while engaged in the traffic of slaves?

A SUBSCRIBER,
To the 1st. He can. The mere holding of slaves is not unchristian. The notion Slavery *per se*, is contrary to the natural or divine law is absurd.

The external traffic—that is, the African trade—is forbidden by the Church as well as by the State. The internal trade—that is, the business of

carrying them in, in boats from State to State—is a business in which no Christian would be engaged; a private purchase or sale of a slave is not, of course, improper, *per se*. It might be wrong on account of some unchristian circumstance connected with it, such as the wanton separation of families, or the ignoring of the marriage tie, would be. It would simplify this matter very much, if people would reflect that when a slave is held or sold, it is not the person, but the *labor*, of the slave that is sold. [!:]—*Boston Pilot*.

If this is not Jesuitism, what is? If "it is not the person, but the *labor*, of the slave, that is sold," how comes it that Slavery is perpetrated from generation to generation?—*Nat. Era*.

ATTEMPTED KIDNAPPING IN CINCINNATI.—GREAT EXCITEMENT.

Thursday officer Bloom arrested a negro, (the *Guardian's* account) on a charge of rape—Early in the afternoon he told him he must go before a Magistrate, who discharged him.

Officer Hardin immediately arrested him for stealing a watch; took him to the Burnet House, met there some friends, and under pretence of taking him to the Magistrate, drove him down to the river. The negro fearing foul play, cried "murder"; he was struck down by a bolt. A crowd gathered. The negro screamed, and declared his innocence, and the object of the party arresting him. The crowd determined to rescue him. "Kidnappers," "stone them," "villains," "kill them," were heard on every side.

Officer Hardin asked to be heard, and was heard. After he had spoken, a light colored man stepped up to him, whispering in his ear, "I'll help you." "That's right," said the officer, "he is a slave, and we will let him to his master in Cincinnati." The whole crowd followed the colored negro, and with the aid of his friends, got him out of the crowd.

A party of Irish here interposed—pistols, stones, &c., were used. But the crowd fast gathered round the carriage, and gave the negro a chance to escape, (which he did,) and then charged upon their new assailants.

Where is this villainy to end? How long will outrages of this character be borne?—*True Democrat*.

The Anti-Slavery Bugle.

Salem, Ohio, September 17, 1853.

HORRIBLE BARBARY—COWARDICE.

Of all the cool-blooded atrocities of villainous slave catchers, the transaction recorded below is a climax. We are not surprised at such bloody horrors, when perpetrated by U. S. Marshals—Commissioners and Judges, or their henchmen catchers, the Wynekoop's and Albert's of the country. They were selected because they were qualified to do just such things. But when the citizens of a whole village can suffer themselves to be bullied into silence and inactivity by five such ruffians, can quickly look on and see them strip a poor stranger—leaving him chilled, naked, half dead, weltering in his blood, and not a good Samaritan among them all to afford relief, till the bloody wretches had safely escaped—that we confess, surprises us. Has slavery blotted humanity from our people? Have they so long heard of its horrors in the distance, that they can now witness the most bloody of them all at their own doors, as quietly as they would the mock tragedy of a woman taking South?

The people around, who had by this time collected in large numbers, were becoming excited, and could no longer refrain from crying out, "Shame, shame!" which had the effect of causing the southerners to retire a short distance, in evident consultation. The slave, not seeing his pursuers, came to the shore; but not being able to support himself in the water, he lay down on the edge, completely exhausted, became senseless and was supposed to be dying; on hearing which, the slave-catchers remarked coolly that "Dead niggers were not worth wading South."

Some one shortly after brought a pair of pantaloons and put on the fugitive, who in a few minutes unexpectedly revived, and was walking about in the river, when he was picked up by another officer, named Rex, on seeing which, his pursuers again headed him, drew and presented their revolvers, and called upon him to stop, threatening to shoot any one who assisted the fugitive. The white friends of Rex instantly shouted, "Stand away! Stand away, Rex! you'll get shot too!" This was bad advice, as they would not have dared to shoot at that time, and it had the effect of encouraging the pirates, who kept advancing toward the fugitive, and at the same time intimidated Rex, who drew back, exclaiming to the slave, "Put Bill, poor fellow, drew himself alone, for there was a general drawback on the revolvers being presented, to shoot at that time, and it had the effect of encouraging the pirates, who kept advancing toward the fugitive, and at the same time intimidated Rex, who drew back, exclaiming to the slave, "Put Bill, poor fellow, drew himself alone, for there was a general drawback on the revolvers being presented, to shoot at that time, and it had the effect of encouraging the pirates, who kept advancing toward the fugitive, and at the same time intimidated Rex, who drew back, exclaiming to the slave, "Put Bill, poor fellow, drew himself alone, for there was a general drawback on the revolvers being presented, to shoot at that time, and it had the effect 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THE ANTI-SLAVERY BUGLE.

Communications.

LETTER FROM PARKER PILLSBURY.

DEAR MARIUS: My work has commenced in the West under the most favorable and hopeful circumstances. The meetings at Conneautville, Linesville, and Meadville, Pa., were all well attended and indicated a most encouraging interest. In the latter place, our doctrines are almost entirely new, but except a few juvenile demonstrations from Allegheny College, everything was all that could have been expected. There was one thing observable; and that was, no woman came to the meetings. This is unusual, except in places where only Free Soilism is preached for anti-slavery. In such places, in New England as well as at the West, women sometimes stay away. Why should they not? What have they to do with politics?

In Linesville, there is a little band of abolitionists whose labors, though quiet and unobtrusive, are yet above all praise. I was greatly indebted to Isaac Brooks and wife, for attentions and kindness which none know how to appreciate better than an Anti-Slavery Agent, whose home is almost always away from home. I have seldom seen purer devotion to the cause. Other laborers in the Lecturing field, have often had occasion to witness the same generosity and hospitality on their part. So too in regard to the Bishop family and others.

Crossing into Ohio, I commenced in Jefferson. Free Soil has here had a strong hold. I lectured two evenings, to the best of my power. The audiences were numerous, and as I thought, attentive. The contribution, however, amounted only to a most unmistakable hint, that my services might not be required there again at present. Two ladies and the husband of one of them, gave me a most friendly and cordial welcome.

I had one meeting in Austinburg, well attended considering the short notice. Hunkerism there, political and religious, seemed languishing and ready to perish. So far as I could learn, there will be few mourners at its burial, and great dearth of tears.

Yours in much hurry,

PARKER PILLSBURY.

LIBERTY, Sept. 3d, 1853.

LETTER FROM MEADVILLE.

To the Editor of the A. S. Bugle:

DEAR SIR—Our morally benighted town has had a visit from Parker Pillsbury recently. His spirit-stirring tones have tingled in many a cold dead ear—have gone down into many a cold callous heart, willing or unwilling, and are now working. I trust amid this mass of selfishness and indifference and inhumanity, for the good of some, if for the condemnation of some. Out among the mute hills which embosom our village have his words gone to make even them witnesses for or against us as we have received or rejected the treasures of truth he brought us.

I regretted much that Mr. P. had not a larger audience the two evenings he lectured here. But then if we take into account the prejudice against his cause which pervades this community, principally, their fond worship of the constitution, their hatred of the colored race and the extra exertions put forth by a few of the *sot d'caut* leaders of public movement, to disparage his labors and cast opprobrium on every one who would attend his meetings, we shall not be surprised that his audience was few and *select*, may, we shall rather wonder that there were so many as 150 or 200 men whose souls were sufficiently their own that they could act independently of a vile, petty public sentiment. But there were so many. I rejoice. For the sake of this people generally, I rejoice; for it furnishes me with reason for the hope, that this regiment of the great circle of humanity is not entirely given over for lost. Had Sodom held half the number of souls even so much superior to its day and surroundings, heaven's hot vengeance had not fallen upon it. And those men that attend Mr. P.'s lectures were chiefly bone and sinew of the community; not the cowardly priests (with a couple of honorable exceptions) nor the truckling politicians nor the unprincipled anglers for public patronage or smiles. But the hard-handed, noble-hearted sons of toil—the men who, with their fellows all over the country, are carrying this nation forward to the sublimest victory—the men who are mainly making all that is intrinsically noble in the history of their time—Upon such was it Mr. P.'s good fortune principally to act while here; and I have never seen. They seemed to be, nay, they really were, completely at the control of the lecturer, born away by the stream of his eloquence, moved to melting by his pathos and roused to fiery indignation by his vivid portrayal of the injustice and inhumanity wrought upon the weak and lowly of God's household. Not a figure of trope, not a fact or statistic, not a flash of wit or logical inference was lost upon them. They bore the whole away from that hall, and I hesitate not to assert it as my opinion, that what they heard from Mr. P., on those evenings, is now burning in their bosoms—a pent-up fire—ready to burst into the clear flame of righteous action upon fitting occasion. Be assured that if Mr. P. ever lectures in this town again his readiest audience will be that which greeted his first appearance here.

I am sanguine as to the effect produced by Mr. Pillsbury upon his hearers in Meadville, you perceive, but I trust I do not "reckon without my host." I speak that I know. Let me mention an incident from among many others equally conclusive on this point. The day before Mr. P. arrived here, I called upon one of our Democratic Editors—a man bitterly opposed to every kind of Abolitionism, and one who holds the opinion that a Negro has no soul—for the purpose of getting a notice of Mr. P.'s intended meetings inserted in his paper. He told me the notice was too late for that week's issue; "but" said he "I'll tell you what I will do. I will give him a scathing notice in my next paper. A mad fanatic who raises his unpatriotic hand against the Union and the country of Washington, and who would dash down the cup of fruition from our eager lips, who holds the Christian's hopes and sublimes as abominations, deserves little mercy from those who love their country and their God." Well, on the evening of Mr. P.'s second lecture, I saw this indignant Editor at the meeting, watched him with interest, and noticed no more absorbed hearer than he. The following week I searched his paper and could find no such a tirade as from his promise. I had been led to expect. Whether a more intimate acquaintance with Mr. P.'s views had anything to do with changing his purpose I know not; but I think his patriotic and christian horrors of Abolitionists is somewhat qualified of late.

This is only one instance of what I could experience upon, from amidst many others. I omit here much of the flattering criticisms passed upon Mr. P.'s abilities as a speaker. His powers of oratory were admired by all who heard him; his arguments were fully consented to by many, and even those who differed from his method of thought and action acknowledged the soundness of his premises, the fairness of most of his conclusions, the correctness

of his citations and the general invulnerability of his position. The only qualifer they could call up to all this was, that he did not discriminate, and that he imputed wrong motives in certain cases.

At the close of the last meeting, a collection was taken up which resulted in the contribution of some few dollars. I was very greatly disappointed at this, for I had feared that Mr. P.'s uncompromising candor and plainness of speech would have procured for him from our village conservatives a far different kind of payment.

And now what inference may the friends of the slave derive from Mr. P.'s reception in this town and the effects he produced on many minds here. Surely one of hope and joyful encouragement, of faith in the omnipotence of God's eternal Truth and Love, and of confident, unceasing reliance in the ultimate and near victory of Liberty and Right over Slavery and Wrong. The morning light is breaking in glory on every land. The darkest corners are being made bright. Even our own little neglected region can no longer shut out the beams of Truth. The light that streams upward in the Eastern sky blesses us too with its radiance. The human heart will surely leap up to that light and catch its Heavenly inspiration. It will here as elsewhere, at no distant day, burst assunder the fetters of low prejudice, and cold indifference and hard selfishness. It has here, as well as elsewhere, capacities, and powers and affections which will generously repay the hand of the cultivator. But it must be cultivated. Did you only see with what deplorable assiduity that other kind of culture is being prosecuted, your soul would sicken, unless your faith in the perennial goodness of man and the over ruling Providence of God were firmly rooted. Did we all clearly see with what fearful and patient persistence the wind is being sown, which will render to the reaper the whirlwind of death and destruction some day, our enthusiasm, it seems to me, would be fanned to a white heat.

There is no concealing the glorious fact that our cause is progressing, it is finding a foothold in most places. All that is needed now is light—Every friend of Reform is, now more than ever, called upon to act—to aid in hastening this other and greater coming of Christ. The glorious future beckons them onward. The past with its treasures of experience, the present with its radiant outlooks call upon them to advance. There are many souls now struggling in the blackness of moral midnight, which might be translated into the light and glory of Truth at the sound of Mr. Pillsbury's voice. And they must get what their souls, unconsciously, it may be hunger after. It is our duty, it should be our joy, to give it to them. The inflexible, inarticulate longings of these souls, even now besiege the Almighty's throne, and will be satisfied if not through us, then without and over us. "Then Eternal Providence, will cause the day to dawn."

I hope Mr. P. or some other of your lecturers may be induced to come this way again. The way is open and the field looks more promising than in my most sanguine moments I had hoped for. Give us light now.

This communication is a week later than it should have been, in consequence of the illness of your correspondent. I am, dear sir,

Yours very truly for the good time coming,
THOMAS J. CONNATTY.

MEADVILLE, Crawford Co., Pa.,
September 2nd, 1853.

LETTER FROM INDIANA.

JAY CO., Indiana, Sept. 1st, 1853.

FRIENDS: I want room in the Bugle, to make a brief reply to what is said by John D. Copeland, in regard to a communication of mine, I said, in that communication, "It seems to me, that if Horace Mann is correct in asserting the anti-slavery character of the Constitution; that slaves only have to be made acquainted with the fact, to enable them to cease running to the British dominion for protection." So it did, and so it does yet seem to me, that if Horace is correct in his view of the anti-slavery character of the Constitution, that they (the slaves) have only to be made acquainted with the fact, &c. And again I said, "But Horace Mann knows that the Constitution gives to the slaveholder certain privileges which enable him to pursue and capture his slave in any State or Territory into which he may have fled. It will not, I hope, be denied by friend Copeland, that Horace Mann is ignorant of what has been doing under the authority of the Constitution. What, therefore, has been done in the green tree may be done in the dry one, unless it can be arrested by the controlling power of public sentiment. It matters not, with me, how the thing is effected, so that it be peaceably accomplished, as my desires are for the slave's deliverance from his present bondage.

The Constitution is somewhat similar to the Bible; that is, it means just what public sentiment makes it mean. In regard to what is said by friend Copeland, about the pro-slavery character of the anti-slavery character of the Constitution, in respect to slaves as property—what clauses mark the Constitution as pro-slavery? I will say, that Art. 1st, Sec. 2d; Art. 1st, Sec. 9th; and Art. 4th, Sec. 2d, embrace a part of the pro-slavery clauses, which I think, mark the Constitution as pro-slavery as the slaveholder could wish; and the Madison Papers show how these Articles and Sections here referred to, were understood at that day, and by those who participated in the discussion that the Constitution gave rise to; and I will say, that one cannot read those papers without blushing with deepest shame, to think what a devilish compromise was then and there entered into. Will friend Copeland say, by what authority the United States troops were sent down into Virginia, to quell Nat. Turner's insurrection.

Allow one more sentiment, and then I am done. And that is, as soon as some Commissioner or Judge shall decide against the right of one man to hold property in man, then slavery will cease to exist, and it may be that it is tending to this point. God grant it may be, is my humble prayer, for I will have any means that is instrumental in bringing about so desirable an object as releasing the bondman from his galling chains.

With joy, I remain as ever, thine in the cause of humanity, not wishing to be trammelled by church or government.

J. Y. HOOVER.

The Richmond Examiner admits "the melancholy decline of Virginia," but refuses to see in the extensive emigration of people from the State, a cause of anxiety and regret. In fact, emigration is a good thing, and the flight of inhabitants a blessing to a country that is daily becoming less of an agricultural region; to a city like Boston, with a sparse population; what a pity Virginia should have more than one owner and inhabitant! those who migrate leave a free field to the energy and industry of those left behind; industrial enterprises and manufactures should not be much desired by the South; and it is wholesome for a State to grow slowly, and have its maturity retarded! (What a bad country the United States must be to come to!) This is the sort of nourishment feddered out to the Democracy of Virginia by their atheist writers. If such nonsense finds a market there, however, it's no business of ours.—Tribune.

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News of the Week.

RAIL ROAD ACCIDENT.

On Wednesday afternoon as an extra Freight train was passing up the grade near the Franklin Square station, the boiler exploded,—throwing the locomotive and tender over endwise off the track, leaving the train of cars to pass on without injury. Mr. S. R. Colby, the conductor was found dead immediately under the engine. The fireman had both his legs broken and was otherwise so badly injured that he died within a few hours. The engineer was found sitting by a tree several rods from the place of explosion considerably scalded, but he and another individual, who was also injured, were both in a fair way of recovery. The engineer can give no account of how he got to the place where he was found. The train was a heavy one and slipped upon the track, and to overcome the grade, which is one of the most difficult ones on the road, it is supposed that too great a head of steam was accumulated, which occasioned the accident, but of this nothing is certainly known. The dead bodies were brought to this place on the evening of the accident.

Mr. Colby was formerly from Massachusetts, where his friends reside—was a very gentlemanly and worthy man. Some two months since he suffered from an accident on the road, by which his hand was disabled. We have not learned the name of the other man killed, his friends we are told reside near Courtney's station.

NEW MAP.—A new and beautiful map of North America, is now offered for sale in this county, by Mr. TAYLOR, the Agent. It is, we should think from a hasty examination, a very accurate one, and exhibits the most recent changes in names, Railroads, Territories, &c.

The Hackman and police officer who attempted the kidnapping in Cincinnati last week, have been bound over for trial for the offence in the sum of \$1,000 each.

The Newspaper Compositors of Pittsburgh, have given notice that they will not work for their present wages, longer than this week. In consequence of which the Dispatch advertises for six or eight young women to learn the business:

RISE OF BREAD STUFFS.—Flour is said to have advanced \$1.50 per barrel in N. Y. since the 13th of August. Speculators are wide awake for operations in wheat and flour. A scarcity exists in several countries of Europe, which has occasioned the rise.

A CONGREGATIONAL SLAVE TRADER.—C. J. Faulkner, M. C., Virginia, recently sold two slaves for twelve hundred and fifty dollars each.

GOOFIE BUCKINGHAM, has been proposed by the Free Democratic Central Committee, as candidate for Lieutenant Governor, in place of Judge Bissell, declined. The Ravenna Star, is displeased with this. Its Editor would have preferred that the place had not been supplied and the Free Democrats left free to vote for Allen, the Whig Candidate.

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(Continued from First Page.)

thought too much confidence is placed in law; men are apt to shift off their moral responsibility, and rely upon Legislation. All political reforms are the fruits and not the parents of morality. It is obvious that men who need laws to govern them are not fit to be trusted. He concluded by hoping that the principles of temperance would be carried out to their fullest extent, by all present in such way as the cause would justify. [Cheers.]

THE HALF WORLD'S TEMPERANCE CONVENTION.

The exclusive held their convention commencing on Tuesday the 6th inst. In their organization they had a glorious bubble which was only quieted by excluding everybody except the officers from the platform in order to get rid of Miss Brown—and by resolving that "mothers, wives and sisters were out of their sphere in public discussions on the temperance platform." After this they were blessed with quiet. What they did in the midst of their quiet, is of little consequence.

These Clerical jokers may thank themselves for the disturbance. Neither women nor their friends would have attempted an invasion of their sanctity and dignity, had they not been invited. The call for the convention was as broad as a world's call need have been, and was purposefully made, so as to elicit the whole world out of their convention.

The women took them at their word—received their call in good faith apparently qualified as delegates and claimed their seats in the convention. Then there was nothing left for the priests but to do justice or falsify their own call. With unerring instinct, they chose the latter and now stand self-branded as deceivers and hypocrites.

Here are some choice selections from their proceedings in their agonizing attempt to organize—After the appointment of Dr. Patton as chairman pro-tem, and some further progress in organization;

Mr. George W. Clark of Rochester, introduced the following preamble and resolution:

Whereas, The cause of Temperance is world-wide in its divine mission, seeking the highest good of the whole human race; therefore,

Resolved, That this Convention invite all the friends of humanity without respect to sex, color, or condition, to participate in its deliberations and in its glorious work.

Several delegates immediately rose and angrily moved that no matter what he said on the table, and at the same time Mr. Clark came forward to make a few remarks in explanation of the object of his introducing the preamble and resolution. Several members were clamorous in their demands to have the resolution on the table, but the President decided that the mover of a resolution had a right to explain his reasons for its introduction. A great deal of confusion followed the rendering of this decision, and cries of "Question," "Order," "Go on," "Let's hear him," "No, no," "Down, down," &c; and during this time several individuals were shouting out, "Mr. President," "Southern right protected," "Not submit to this disgusting annoyance, and many other ejaculations, which it were utterly useless to attempt to describe, as all appeared to speak at once.

For nearly five minutes the same scene of disorder which had previously been enacted, was repeated, and we heard one member shouting to know how they could ascertain the eligibility of individuals to sit in the Convention, when the Convention had by a vote stopped the reading of the names of delegates, by which proceeding they were unable to determine who were, and who were not members.

Mr. Williamson, of Alabama, said he should appeal from the decision of the Chair. It was a thing which he did not like to do, but the President had decided that no individual had the right to offer his reasons for introducing a resolution. He again tendered that a resolution introduced must first be seconded, and that the mover could not then occupy the floor until the President had announced the question; and even at that time all discussion could be cut off by a motion to lay on the table. [Cheers and Hisses.]

The President then rested his position and the general confusion, during which time the war-dar had waxed fiercer than ever. We heard one gentleman, seated near us, cry out "I second Mr. Clark's resolution."

Mr. Williamson, two or three times explained the grounds of his appeal to the President each time reiterating that "the decision." Another delegate arose and shouted, "I appeal from the decision of the chair." The President replied "there's another appeal, gentlemen have a little patience, and I will attend to you, one at a time." [Laughter followed, by cries of "order," "Clark," "question," "disgraceful"—"go on"—"I appeal from the chair," "Hear him, hear him," and a hundred other cries, all mingled in one common chorus.]

The Convention here, by a general vote, sustained the decision of the Chair.

A delegate from one of the Southern States here jumped up, and vociferated in a thin, shrill voice, "I move that the resolution be laid on the table before Mr. Clark goes up, as I heard just such disturbance."

Rev. Mr. Perry, of New York, said he wished to inquire if Mr. Clark was a delegate to this Convention?

Mr. Clark said his credentials had been duly received by the Committee.

Mr. Marsh, being appealed to, stated Mr. Clark's credentials might be among the papers which he had in his possession, but he did not know.

Mr. Cranston was then appealed to. He said that Mr. Clark had given him a paper, when he was collecting the papers, which paper he had given to Mr. Marsh, which was all he knew about it.

Mr. Clark here said that, unless a point of order was raised he should insist on his right as a delegate to be heard.

Mr. Perry, of New York, wished to know if an individual, by the pretense of possessing a credential, could be admitted to a participation in the proceedings of the Convention.

President—I apprehend he has no right; but suppose that Mr. Clark has, so far as I am aware, as good a right as Mr. Perry. [Laughter, "Cries of "Clark," "Hear him," "No, no," "Down, down," &c.]

A Voice—"Mr. President: This is a World's Convention"—but the remainder of his remarks were undistinguishable from the general confusion.

Mr. Long, of Va., having by dint of extraordinary perseverance gained the floor, said, I think, the South has, *by right*, some part in the question at issue. But their rights have been invaded, though they came here with the belief that they would have been spared these disgusting embarrassments.

Subsequently Mr. Clark and other speakers endeavored to gain possession of the floor, but were superseded by Mr. Clark, who, by a speech, the sum of which was to have all attention the question of the adoption of the resolution, put to the vote of the Convention, and was carried.

Several delegates spoke after the final action was taken, again, and their remarks were received with marks of disfavor and approbation, the former decidedly predominating.

Rev. Miss Brown left the platform after the resolution was passed.

The President then announced the speakers for the Evening Session. After which Mr. Joel Blackmore, of New-York, introduced a resolution contemplating the appointment of a Committee to prepare statistical matter, in a suitable form for circulation, in the case of the suppression of existing drinking dens. The same was referred to the Business Committee.

Mr. John D. Simms, of Penn., moved "that the Convention immediately adjourn, to meet on Thursday morning in the City of Philadelphia, where their business could be transacted without all this nonsensical humbug. We shall never be able to do anything here; there I know we can proceed without interruption."

The motion was received with cheers, hisses and loud cries.

A voice was heard to move that Mr. Simms motion be laid on the table.

Dr. Snodgrass, of Md., stated that should the motion to adjourn prevail, according to parliamentary usage Mr. Clark would be entitled to the floor on the resumption of the Convention.

Mr. Clark, who had been standing in front of the platform during the whole of the confusion, said that he would not yield the floor to any other than the reading of the resolution.

A motion was made to adopt the resolution. Another to lay on the table was made by Mr. No-

ble, of New York, which, after considerable violent discussion, was on motion, lost.

The previous question was then moved and carried, and the resolution of Gen. Cary was finally adopted.

THE SKELETON-HAND.

BY DR. JOHN G. DUNL.

Rap, tap! Rap, tap, at the door of the heart,
Rap, tap! with a loud demand!

Oh, who is it rap at the door of the heart,
Crying, master and spirit shall surely part,

The one to the dust, for dust thou art,

The rest to the Spirit Land?

Tis I! 'tis I, who knocketh without,
With a boor arm and knuckle stout,

Tis I, of the skeleton hand!

Rap, tap! Rap, tap I have startled thee up,
In the midst of a misty dream!

Rap, tap! Rap, tap! I have startled thee up
While thy lips are fresh from the deadly cup,

And curses grow louder at every sup,

And thy orb in a frenzy gleam.

Tis I! 'tis I, who knocketh without,
With a fleshless arm and a knuckle stout,

Tis I, of the sickle keen.

Rap, tap! Rap, tap! on the bony walls—

What, ho! Art ready within?

Rap, tap! Rap, tap! on the bony walls!

Rap, tap! Rap, tap! like thunder it falls,

With a fleshless arm and a knuckle stout,

Tis I, of the sickle keen.

Rap, tap! Rap, tap! a tremulous pray'r.

Burst forth from the sinful wight.

Rap, tap! Rap, tap! a tremulous pray'r

Went fluttering upward to spare, oh, spare!

For another year—a year to prepare

For the regions of glory and light;

A year to prepare for him without

With the skeleton hand and the knuckle stout,

For him with the breath of blight!

Rap, tap! no more—a year is given—

A year of neglect and crime;

Rap, tap! no more—a year is given

To strive in the fields where the righteous have

striven

For their spolied robes and home in heaven—

But, alas! how fleeting is time!

Tis past, and again is heard without

The skeleton arm and the knuckle stout,

Like a wild and deathly chime!

Rap, tap! Rap, tap! on the bony walls!

What, ho! Art ready within?

Rap, tap! Rap, tap! on the bony walls!

Rap, tap! Rap, tap! like thunder it falls!

I'll rent thee no longer these carnal halls;

Then hast made them a den of sin!

Lo! Hast thou! Make ready! Tis I without

With a bloodless arm and a knuckle stout,

Tis I with the skeleton hand!

Rap, tap! Rap, tap! a tremulous pray'r.

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